

of any other Indian vernacular, excepting perhaps that of Tamil.

IV. TELUGU LITERATURE.

Besides Telugu and Kannada having a common alphabet, these two languages have had a long and continuous intercourse with each other. They have been co-existing in practically the same areas, they being separated by no geographical barrier. Their territories have been subject to a common or allied sovereignty. The influence of Telugu on Kannada is to be seen in the modification it has effected in Kannada inflections. Kannada was cherished in the Telugu country of Vengi (modern Rajamundry) from where Telugu poets migrated to the Kannada country, where they received patronage. Thus Pāṅkuriki Sōmanātha was a Telugu poet of Gōḍāvari District who migrated into the Kannada country. His Telugu *Basava-Purāna* was used by Bhīma Kavi in the preparation of his Kannada *Basava-Purāna*, which was composed in 1369 A.D. The earliest Telugu literary works date from the 12th century A.D. Bhīma Kavi's *Kaviṇāśrayamu* is a work modelled on Nripatunga's Kannada work *Kavirājamārga*, which belongs to the ninth century A.D. The work is dedicated to one Rēcha, a Vaisya (or Kōmati) by caste who is described as an ornament of the Srāvakas (Jains), a disciple of Vādindra Chūdāmani, apparently a Jain guru, and a friend of the Jain faith. He was evidently a patron of learning and like many others of his type aspired to authorship. Bhīma Kavi, it is believed, lived towards the close of the 11th century A.D. in the reign of King Anantavarma Chōḍa, to whom he refers in certain verses attributed to him. This Bhīma Kavi is different from the other Bhīma Kavi, referred to above as the author of the Kannada *Basava-Purāna*, who describes himself as a proficient in two languages. Telugu works become more numerous in

Co-existence
of Telugu
with
Kannada.

Poets in two
languages.

Poets during
the Vijaya-
nagar period.

Later Telugu
Poets in the
State.

the State from the time of the Vijayanagar Kings, who patronised both Telugu and Kannada, besides Sanskrit. Thus Krishna-rāya, the Vijayanagar King, was not only the patron of the Telugu poet Allasāni Peddana, the author of *Manucharitra* but also of Chātu Vittalanātha, the Kannada poet who reproduced the *Bhāgavata Purāna* and certain portions of the *Mahābhārata* in Kannada. Krishna-rāya's successors Achyuta Rāya and others continued the patronage to both languages. Several of the poets of this and subsequent periods were proficient in both Telugu and Kannada. Thus Mummadi Tamma, one of the Sugatūr Chiefs, who wrote a Kannada version of the Sanskrit *Sankaravijaya*, was also an author in Telugu and Sanskrit. He lived in the 17th century. To the same period must be assigned a poem on Chikka Dēva Rāya's conquests by an unknown poet. A Telugu commentary on Jaya Dēva's *Gīta Gōvinda* has also been traced. *Rāmāyana*, a Telugu *Champu* work by Sayyālārya, son of Appalārya, who was the younger brother of Narasimha, the vanquisher of Sakalyamalla, is also known. A Telugu commentary on *Sakalabhārata Sangraha* is also forthcoming. *Prakīrana-Ganita*, a work on arithmetic by Peddana, son of Eluganti Dondayāmātya, Telugu songs on the King Chikka Dēva Rāja Wodeyar, and a version of the *Rāmāyana* by Buddha Rāja who says he wrote it in the name of his father Vittalarāja, may also be noted. To these may be added, Chandra Kavi, of Kundalagurki, near Kolar, who wrote under the patronage of Krishnarāja Wodeyar III, a work on Telugu prosody called *Srī Krishna Bhūpāliyam*, which was published in 1924 at the command of His Highness the present Maharāja. It is dedicated to Krishnarāja Wodeyar III and is written in a chaste and dignified style.

Telugu
inscriptions
in the State.

A large number of Telugu inscriptions have been found in the State, especially in the Kolar District.

They are in the Telugu language but in the Kannada script. They date from after the 15th century A.D. and relate to grants connected with the Vijayanagar Kings.

V. TAMIL LITERATURE.

Tamil literature, like Kannada, owes much to Jain authors. The earliest known Jain poets in Tamil belong to the 7th or 8th century A.D. The close religious connection that has existed between the Jains of the Kannada and Tamil countries—they are both Digambaras—has enabled them to keep touch with each other. Thus, one of the disciples of Pūjyapāda (6th or 7th century A.D.), a certain Vajrānandī by name, is said to have emigrated to the Tamil country and founded a Tamil *Sangha* at Madura. He was probably earlier than the *Nāladīyār* and *Kural* which possibly belong to about the 8th century A.D. We have in Kannada a great work called *Chūdāmani* by one Śrī Vardhadēva, also called Tumbalūrāchārya from his birth-place, Tumbalūr, identified with Dombalūr, near modern Bangalore or more likely with Tumbala, a village near Yedatore in T.-Narasipur Taluk. He has been assigned to the 7th century A.D. This *Chūdāmani* and another work called *Chintāmani* are impliedly mentioned in certain inscriptions as Kannada works. Both of these have not so far been recovered in Kannada, though there is an ancient work of the name of *Chintāmani* in Tamil, which is admittedly a Jain production. Whether this owes anything to the Kannada work of the same name has still to be determined.

Early Tamil Literature and its indebtedness to Kannada.

The Chōlas were in occupation of part of Mysore for over a century from 1004 A.D. to 1116 A.D. (see chapter XI below). Their inscriptions are found in the South and East of Mysore, in the wake of their conquests.

Tamil inscription in the State.